





# THE BAPTIST RECORD.

J. B. GAMBLE, Editor.  
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## Perplexity.

Under this head Dr. Renfro treats the case of some converts who had been baptized by an ordained minister in the neighborhood of churches without any special church action. A brother writes to know what should be done with these baptized converts, should they be received on their baptism? Below we give extracts from the editor's answer:

In our opinion, the conduct of this minister was unwise to say the least of it. He was unwise to baptize three converts without church action. As a practical thing, it is the ready and candid acceptance, statement and defense of the truth. There is no more ennobling sentiment than the love of truth for truth's sake. This sentiment should dominate every passion, subdue every prejudice, and stimulate to the pursuit of truth in all things. Without a sincere love of truth there can be no strong, noble, moral character. The intellect itself is either of no use in investigation, or worse, becomes a power for evil. This noble passion alone can elevate us above party prejudices, and impart to our minds a judicial spirit. It was the lack of it that blinded the eyes and stopped the ears of many who heard Jesus, so that they could not see nor hear the truth. It is the lack of it to-day that is at the bottom of the main part of the religious differences of this country. Church and party are loved more than the truth. There is not enough moral honesty. Most people read the Bible, of course, but they go to it bound with the chains of prejudice. The ancestral faith is to be maintained at all hazards; or there is a theory dear to the heart than truth, and so the mind is darkened. Sometimes pride of character comes in to pervert the heart and mind. One does not love to change, and so he will not look with an eye single to the truth, but sets himself to bend the truth to his preconceived notions.

Contraventions, above all people, are in danger of sinking moral honesty beneath a load of party prejudice. Men naturally warm up in controversy. Their passions become inflamed and before they know it, they are strong for the mastery and not for the truth. There is, indeed, a vast deal of moral dishonesty practiced by controversialists. It is our opinion that a man could scarcely take a shrewd road to the worse than to be engaged constantly in controversies with all sorts of people. The love of the arena becomes chronic and overpowering. Truth is no longer the main object; for men afflicted with this disease scarcely stop long enough to use any truth. They must be in controversy, and, if no vital issue can be raised with any one, some minor question must be raised and magnified into first-class importance. This scarcely comports with moral honesty.

To the lack of moral honesty is to be ascribed many misrepresentations, and quicks in controversy. There are religious demagogues as truly as there are political demagogues. Both classes are dishonest at heart. Both classes seek not the truth, but something else, most generally personal gain or reputation. Sometimes a blind devotion to some party leader sinks all moral honesty out of sight. There is much hero worship among men. "My master said so," is a common excuse for the truth.

Moral honesty requires us to do justice to all people—represent them properly. To do this is not only honest, but it is best for us. In this is all things, "honesty is the best policy." To make the impression that Catholics are monsters is wrong. They hold some monstrous doctrines, but they hold with them some good doctrines, and they are just such people as ourselves. Half of the bitterness of controversy has its root in a dishonest and unfair representation of people and doctrines. We do believe that a reform in this matter is imperatively demanded by the highest interests of the cause of Christ. Baptists can well afford to lead in the reform. If we have the truth, we can abate all others afford to be fair and judicial in the presentation of it. Truth needs not the aid of unholiness passion. Let the clouds of passion pass away, and like the sun, truth will shine of itself with a brilliancy all its own.

But this reformation, like all others, must begin with individuals. Let each one who reads this article ponder his own heart and answer this question: Do I love the truth above all else? And this, Am I habitually willing to do justice to all people? We will not dwell on the motives to moral honesty, such as the ennobling of our character, and the attainment of that truth which endures forever, and which will lead us to the everlasting habitations.

## Springfield Association.

This body has just closed a very prosperous session with the Rocky Creek church, near Morton, Scott county. We could not be on the ground till Monday. The letters, we understand, reported the churches, as a general rule, in a good spiritual condition. Most of them had been blessed with revivals. Many had been gathered into the fold. The rains interrupted the services Sunday and Monday, nevertheless the regular order of business was gone through with successfully. Missions received attention. Something over fifty dollars was sent up by the churches in cash, and the brethren pledged themselves to try to raise something over one hundred and fifty dollars in the churches during the coming year. We are satisfied they will raise more than the amount pledged.

## Moral Honesty.

Commercial honesty has respect to financial justice. Moral honesty has respect to truth. It is a sentiment, a passion, a love, a principle. As a practical thing, it is the ready and candid acceptance, statement and defense of the truth. There is no more ennobling sentiment than the love of truth for truth's sake. This sentiment should dominate every passion, subdue every prejudice, and stimulate to the pursuit of truth in all things. Without a sincere love of truth there can be no strong, noble, moral character. The intellect itself is either of no use in investigation, or worse, becomes a power for evil. This noble passion alone can elevate us above party prejudices, and impart to our minds a judicial spirit. It was the lack of it that blinded the eyes and stopped the ears of many who heard Jesus, so that they could not see nor hear the truth. It is the lack of it to-day that is at the bottom of the main part of the religious differences of this country. Church and party are loved more than the truth. There is not enough moral honesty. Most people read the Bible, of course, but they go to it bound with the chains of prejudice. The ancestral faith is to be maintained at all hazards; or there is a theory dear to the heart than truth, and so the mind is darkened. Sometimes pride of character comes in to pervert the heart and mind. One does not love to change, and so he will not look with an eye single to the truth, but sets himself to bend the truth to his preconceived notions.

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The Record is the name of a paper published by Warrington & Savage of Selma, Ala. The paper is devoted to Southern musical interests and general information in the "Great world of tone." Price twenty-five cents a year.

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Blue Mountain Female College opened on Monday under the most favorable circumstances. This is one of the very finest schools in the State, and under the leadership of General Lowery and his associate has a brilliant future before it.—R. J. Senter, Sept. 29.

When I think the "Controversy on the churches" has run about long enough, I am inclined to take a "pop" at the belligerents on both sides, and who knows but I may spike all your guns.—M. Klein. Old artillerymen say "only a rattled fellow will spike a gun so it can be used no more."

Please give me and others an editorial on The Most Effective Plan to Uplift the Young Members of our Churches?—L. C. K. Will brother Pettigrew give us his views on that subject. The editor is pressed just now with other matters. Something on the above question would be timely.

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If I mistake not, I have seen it stated recently that there was no necessity for baptizing soldiers in the army. I thought that it was necessary for all men, everywhere, to obey Christ. I have also read from the pen of the same writer, that where there is no church, there is no necessity for persons to be baptized. How then are we to establish churches in such localities? How are we to evangelize destitute fields?—L. C. Kelley.

The M. H. Harmon Sunday-school continues to prosper; it numbers now something over one hundred. We had an excellent meeting there on the third Sabbath in this month. In view of my departure, the school arranged its affairs, such as the election of Superintendent, division of classes, etc., that there may be no stop in the work. They remembered their former superintendent with a handsome little contribution. The Lord bless them for their kindness.—T. C. Schilling.

The Woman's National Christian Temperance Union will hold its seventh annual meeting in Clarendon Street church, Boston, commencing Oct. 27, 1880.

Prof. T. K. Roby, formerly of Salisbury, will take charge of the Preparatory Department of Mississippi College. He comes very highly recommended.

I learned that he that will be a hero will barely be a man; that he that will be nothing but a door of his work is sure of his method.—George MacDonald.

Rev. J. O. B. Lowery, of New Orleans, and Miss Malcom, daughter of Dr. Howard Malcom, were recently married.—Baptist Reflector. We congratulate the New Orleans Bishop.

I have answered the inquiry of brother High, of Cumberland, by Postal Card. To your inquiry I answer; sometimes one, somewhere, sometimes something else.—R. E. Melvin.

E. J. Seale, McComb city, send two dollars to John T. Back, at the Record Office and you will get a copy of Baptist Doctrines. The book is sold by subscription, agents wanted.

The Camp meeting at China Grove was indeed a happy time with some people. One of the preachers said he almost had to hold on to the bench to keep from going right up.—B. Some preachers are very right.

An eloquent man said to one of his pupils, a young preacher, "I can do nothing more for you. What you need now is some great sorrow, and then you can preach." And what wonder? If the Master himself

was perfected through suffering, is it strange that His people must come under the same law? And how much of power in all the higher ministrations of life does he lack who has had only what men call prosperity?—Coccarda.

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Broad is the road that leads to death, and thousands walk together there, but who knows a narrow path? With here and there a traveler.

It is about time that the statement, so often made by pedobaptists, that a large majority of the christian world believe that sprinkling and pouring is scriptural baptism should be challenged. The fact is the reverse is the case. The Catholics have never said that either of these was scriptural; the Greek church always immerse, and that in the coldest part of the world; and only a few pedobaptist scholars pretend to say that immersion was not the only mode known to the early christians.

I have been laboring for two months as a missionary in the Yalobusha Association, Miss. I assisted in several meetings. There were about thirty-five conversions, and about the same number of accessions to the churches in which the meetings were held.

Ashtand and Poplar Spring churches, which were once in a flourishing condition, have been without pastors for several years, and that time they had almost come to the point of dissolving, but now they both have pastors and are likely to do better. There have been eight additions to Ashtand church. Among the number were a Methodist preacher (Joel D. Rice) and wife. Bro. Rice became satisfied, by reading the Bible, that the Baptists are the ones that are in the right way; hence he came over. A few weeks after his baptism the church called for his ordination, and Poplar Spring church has called him as her pastor.

He is well informed, with deep piety, and has the confidence of all who know him; and I feel safe in saying that he will be of great advantage to the Baptist cause around where he is living. This field was, a few months ago, considered a great destitution. The members of Ashtand church, especially the sisters, were taking steps to repair the house, which is needed very much.

The annual meeting of this body of Baptists was held with the church at Oak Hill, Miss. T. P. Montgomery, Moderator. The usual subjects were earnestly discussed by the brethren. There is evidently a forward movement in missions, and the Judson may yet greatly wear the mantle of him whose name his founders desired to honor, viz: The missionary to Burmah. Brother Graves was present, and for three hours presented his views against intercommunion and in favor of non-intercommunion. By the latter, freedom from difficulties and inconsistencies involved by the former was the "jewel" that gave value to the theory.

I regret the confusion on account of rain, heat and crowd, for many could not follow him through his arguments, but I think I did. While many gave assent to the theory by a rising vote there were a

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Ashtand and Poplar Spring churches, which were once in a flourishing condition, have been without pastors for several years, and that time they had almost come to the point of dissolving, but now they both have pastors and are likely to do better. There have been eight additions to Ashtand church. Among the number were a Methodist preacher (Joel D. Rice) and wife. Bro. Rice became satisfied, by reading the Bible, that the Baptists are the ones that are in the right way; hence he came over. A few weeks after his baptism the church called for his ordination, and Poplar Spring church has called him as her pastor.

He is well informed, with deep piety, and has the confidence of all who know him; and I feel safe in saying that he will be of great advantage to the Baptist cause around where he is living. This field was, a few months ago, considered a great destitution. The members of Ashtand church, especially the sisters, were taking steps to repair the house, which is needed very much.

The annual meeting of this body of Baptists was held with the church at Oak Hill, Miss. T. P. Montgomery, Moderator. The usual subjects were earnestly discussed by the brethren. There is evidently a forward movement in missions, and the Judson may yet greatly wear the mantle of him whose name his founders desired to honor, viz: The missionary to Burmah. Brother Graves was present, and for three hours presented his views against intercommunion and in favor of non-intercommunion. By the latter, freedom from difficulties and inconsistencies involved by the former was the "jewel" that gave value to the theory.

I regret the confusion on account of rain, heat and crowd, for many could not follow him through his arguments, but I think I did. While many gave assent to the theory by a rising vote there were a

few who did not. The chief difficulty presented was the ministerial tramp, whose deputation could be effected by the non-intercommunion of churches, but since his head is in the pulpit more than around the table I thought an appropriate "mark" would be non-intercommunion. Another difficulty, a member excluded from a church may be restored by another, and intercommunion would allow the excluded member to return and continue in the church from which he had been excluded; also intercommunion would make finding the action of one church upon all the other churches in "Christendom," it ought to be binding and recognized when action demanded, and if wrong, the action itself is proof that the church is not of the same "faith." Intercommunion is extended only to those of "like faith" and "order." But non-intercommunion does not extend to the pulpit; so a member of one church may pulp for another church, but can't talk with it; so has been said, away goes the club of logical consistency which has been used upon the pulpit exchangers for more than a thousand times, and which I thought was as good as new. But, alas! that I made no impression on his mind, for he knew that they were not scholars and that they knew not what they were talking about. He urged upon his brother ministers to be bolder in the defense of their doctrines. For said he, "I could not believe in any other faith as long as I have been a Bible for a guide. The blood of Christ is something that we cannot see, something that has passed away, therefore we take pure water (as he holds up the glass) something that we can see, and sprinkle it upon the body with the hand, and that does to the body what the blood of Christ does to the heart, therefore it is folly for parents to forbid little children's being brought into the fold when they are small. When Christ said, suffer little children to come unto me, and let them not, for of such is the kingdom of heaven, he meant, of such is the kingdom in this world, and that he taught by immersion is something that is impossible. If I practiced all over the world, and that God would not have instituted an ordinance that could not be practiced everywhere. In those cases where the father and the husband, Stephen and his household, Lydia and her household were baptized, there must have been little children among them. I would not have thought that the Lord would have picked for families every time that had no children in them to convert them. The Baptists are a people that I love; they are a zealous people, but notwithstanding this we are on the strong side, for to take the whole world over you will find that nineteen-twentieths of the people that baptize do it by sprinkling. These are a part of the words of the doctor, among many others equally sustained (I say by the Scriptures). I was ready to admit that they were on the strong side numerically, although I believe there are good people in the Methodist church, if numbers are to be the test, then I learn that

Broad is the road that leads to death, and thousands walk together there, but who knows a narrow path? With here and there a traveler.

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